

14.

A  
SERMON  
Preached before the  
KING  
A TAY  
WHITE-HALL,  
On *March 22. 1667.* Being  
EASTER-DAY.

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By *Edward* Lord Bishop of *Norwich.*  
*Keynotes,*

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Published by His Majesties Command.

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L O N D O N

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SERMON

Preached before the

KING

WILLIAM III.

On the 22nd of May 1688.

By EDWARD TAYLOR.

By Edward Taylor, Bishop of Norwich.

Printed by J. Sturges & Company.

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Preached before the  
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W H I T E - H A L L ,

On *March 22. 1667.* being Easter-day.

Hebrews 13. v. 20, 21.

*Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant,*

*Make you perfect in every Good Werke to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.*



**T**H E efficacy of the Gospell  
dependeth not on the wise-  
dome, industry, or ability  
of Man, but on the Bless-  
ing and power of God,  
who onely can *open the*  
*Heart* to attend unto the Word spoken.

Act. 16. 14.

And therefore the Apostle doth often  
begin and end his Epistles with Prayer, as

the best Key to open , and the best Seal to close the Doctrine taught.

Now because the summe of our Happiness here standeth in two things, That God is at *peace* with us, and that we live in *obedience* to him, and both these founded in the *Covenant* of Grace, Sealed by the *Blood* of Christ, the great Apostle, High Priest, and Shepherd of the Church, and ratified by the power of his *Resurrection*; therefore the Apostle hath so couched these things in this Prayer, that it may be a Summary both of his *Doctrine* touching the *person* and *offices* of Christ in this Epistle, and of the *Exhortations* unto stedfastness in Faith and Obedience frequently inferred therefrom.

The Words contain in them Two general parts: A *Prayer*, and *Arguments* to enforce it. In the Prayer we observe,

1. The Matter of it, *perfection in every good work.*
2. The Rule of our perfection in working, *God's will.*
3. The end of Doing his will, to *please him.*
4. The Principles of this Perfection,
  1. God's *peaceable Affection* towards us in Christ.



Christ. 2. God's *Gracious working in us. Working in you* that which is well-pleasing in his sight.

The Arguments are drawn, 1. from the Free Grace of God in an *Everlasting Covenant*. 2. From the Love of Christ, the great Shepherd of his Church, in purchasing all the mercies of that Covenant with the price of his own *Blood*. 3. From the power of God bearing witness to the Efficacy and prevalency of that Blood, in *Raising Christ from the Dead*. 4. From the Pastoral Office, wherein Christ applyeth and dispenseth the Mercies of this Covenant, as the *great Shepherd of the Sheep*.

I begin with the Prayer, wherein we have a compleat Character of Christian perfection in these few particulars :

1. An Internal work of God's grace in us, *working in you*. Good works begin not at the Hand, but at the Heart; we must be *renewed in the spirit of our minde*, and strengthened by God's Spirit *in the Inner-man*, as the Apostle speaks. He in the Philosopher who could not make a Dead Body stand, gave it over with this Conclusion, *Oportet ut sit aliquid Intus*. We may not judge of our selves

Eph. 4. 23.  
3. 16.

Marth. 15. 8.

by mere External conformities ; the Lip or Knee may be near , when the Heart is farr off. We must try how our Consciences is freed from the allowance, and our Will from the love of Sin, What life of Grace is in our Heart , How our Soul stands in awe of God's Commandments. The outward A& may be *dissembled*, but no Man can love God in Hypocrisie; Again, the outward A& may be *disabled*, but nothing can hinder the Heart from delighting in God's Law. Every Man is that in God's Eye, which he is in his Spiritual Capacity. A Bodily service, like a Body , is Dead without a Soul to animate and enliven it.

2. Life of Grace within will produce *work* without. In vain do we please our selves in the opinion of a good Heart , if there be an Evil Conversation. Grace in the Heart, like Leaven in the Lump, or Sap in the Root, wil work its way into the whole Man. Where God gives *one heart*, he gives *one way*, Jer. 32. 39. The Wicked must forsake *his way* as well as *his thoughts* , and so finde mercy, *Isaiah* 55. 7.

3. Christian perfection disposeth unto *Every Good Work* , causeth a Man to keep

*a good Conscience in All things.* Sinceritie makes Obedience universall. He who out of the awe of God's Authority keeps one Commandment, must needs, on the same Reason, keep all, as Saint *James* argues, *Cap. 2. 10.* they being All alike Holy, and alike His. There is in Every good Christian a Concatenation of all Vertues and Grace. As the Childe receives from the Parent Member for Member, So when Christ is formed in a Believer, he receiveth of his fullness Grace for Grace, *John 1. 16.* And therefore as one dangerous Wound may kill a Man, or one dangerous Leake sink a Vessell, So one presumptuous Sinne may destroy a Soul. We must not therefore content our selves with *Herod's* progress, of whom it is said, that *he did many things*, *Marc. 6. 20.* But we must with *David* have respect unto all God's Commandments, and hate every False way, *Psal. 119. 6. 128.* This is our Commission, to teach Men to observe *All things* whatsoever Christ hath commanded, *Matth. 28. 20.* And this should be your Resolution, to say with good *Cornelius*, We are here present before God to hear *All things* that are commanded Thee of God, *Act. 10. 3.*

*Heb. 13. 18.*

4. Chri-

4. Christian perfection is *Constant*, holds out to a consummation and *full growth*, to a *perfect Man*, Eph. 4. 13. Keeps God's Statutes *Alwayes to the end*, Psal. 119. 112. proceeds from an Heart throughly fitted, and composed for good works, as the Greek word *καταρτισαι* importeth, So the Apostle sayeth of himself that he *followed after, reached forth, and pressed forward* in the Race of Christianity, Phil. 3. 12, 13, 14. as all true denominations are founded in habituall and permanent Qualities, We call not him a Red man who is so onely with Blushing, nor him a Pale man who is so onely with Passion; So sincere Piety is not in fits, pangs, or sudden flashes, but is sober, regular, uniform, constantly disposing the Soul unto *Every good work*.

5. Christian Perfection hath for its Standard and Measure the good and perfect *will of God*, inquireth *what God the Lord will speak*, Psal. 85. 8. teacheth us to deny our own Reason, and not dispute; to deny our own will, and not to rebell against the will of God; to say as Christ to his Father, *Not as I will, but as thou wilt*; or as Saint Paul in his Conversion, *Lord what wilt thou have*

*me*

Math. 26. 39.

Act. 9. 6.

*me to do?* Great reason it is that the *wisest Will* should order, and that the *Sovereign Will* should Rule Every other Will which is subordinate unto it. And since we know that *God* requireth nothing of us but for our *own benefit*, (for *our goodness extendeth not unto him*) we should Even out of Self-love obey his will.

Deut. 10. 13.  
Psal. 16. 2.

6. Christian Perfection proposeth as its ultimate end to *please God*, and to bring glory to his Name, is not guided by Carnal hopes or fears to please men, but chiefly regards *God's eye* and his approbation. So *Abraham walked before God*, so *David set the Lord alwayes before his face*, so our Blessed Saviour did always those things *that pleased his Father*. And great Reason it is, that the *first of Beings* should be the *last of Ends*; that we should study to please and bring glory to him, who in so doing hath promised to assist and reward us, and by not so doing is provoked both to disappoint and to destroy us.

Gen. 17. 1.  
Psal. 16. 8.  
Joh. 8. 29.

Lastly, Our good works cannot please God, but in and *through Jesus Christ*. For 1. his Spirit and Grace are necessary to enable all our *performances*. 2. His Merits and

mercy are necessary to pardon all our fail-  
ings. Thus farr the Matter of the Prayer  
Perfection in Every good work to do God's will.

We are next to Consider the Principles  
of these good works; which are,

1. *God's peaceable affection towards us,*  
*The God of Peace.* Enmity began at us, but  
Reconciliation begins at God, our destruc-  
tion is of our selves, But from him is our  
help, Hos. 13. 9. He came not onely to  
save, but to seek and to finde that which was  
lost, Luke 19. 10. When we were Sinners,  
obnoxious to Justice; *Enemies*, Exposed to  
wrath; *without Strength*, Unable to decline  
God's Justice, to withstand his Power, to  
prevent or escape his Displeasure; for him  
in this Case to send after his Creatures, his  
Enemies, that fled from him, that Rebelled  
against him, *to beseech them to be reconciled unto*  
*God*, to be content to be saved, to accept of  
pardon and peace; of glory and Blessedness,  
this is a love which passeth knowledge, which  
exceedeth the expression or Comprehension  
of Men or Angells.

Rom. 5. 6.  
8. 10.

2 Cor. 5. 20.

Eph. 3. 9.

And we must thus apprehend God as a  
*God of Peace* before we can be fitted for any  
good work. It is the Nature of Man, as the  
Historian



Historian tells us, *odisse quom L. aserit*; We  
 having by Sin wronged God; do after hate  
 and fly from him; till he proclaim Pardon  
 and Peace. Peter repented not of his De-  
 nial till Christ looked back upon him; the Tears  
 which fell from his Eyes, were put into them  
 by the Eyes of Christ. While Heaven in  
 Winter is cold and tempestuous, the Earth  
 is Barren, till the Sun return with warmth  
 and healing: So the Soul is fruitless, till the  
 Light and favour of God shine forth upon it.  
*We love him, because he loved us first*, 1 Joh. 4.  
 19. We Remember our way when he is paci-  
 fied towards us, Ezek. 16: 63. His pardon  
 and goodness is the ground of our fear,  
*There is forgiveness with Thee*, saith the Psal-  
 mist, *that thou mayest be feared*, Psal. 130. 4.  
*They shall fear the Lord and his Goodness*, Hof.  
 3. 5. Godly men, sayeth Macarius, have Joy  
 and Fear mingled together; the Joy which  
 they have in God, Makes them Fear to of-  
 fend him, They dare not grieve him that  
 comforts them, nor use his Favours to his  
 own dishonour.

Luke 22. 61.

The best way therefore to Abound in  
 good works, to be kept in an Uniform and  
 constant Love of God's holy wayes, is to get



our Hearts possessed with a Sense and assurance of Divine Love, that God is unto us in Christ a God of Peace; for where God speaks Peace, he brings Healing, *Isai. 57. 19.* The Peace of God whereever it is will Rule, as the Apostle teacheth us, *Col. 3. 15.* Assurance of Faith is an excellent means to have the Heart sprinkled from an Evil Conscience. *Heb. 10. 22.*

*Isai. 9. 6.*  
*Isai. 54. 10.*  
*Psal. 122. 3.*

*Act. 4. 32*  
*Eph. 4. 4. 5.*  
*Jude 8. 3.*

And here since our God is a God of Peace, Our Saviour a Prince of Peace, His Gospel a Covenant of Peace, His Church a City of Peace, compacted within it self, wherein, in the purest Age thereof, the Members were all of one Heart and one Soul, since we have all but one Spirit, one Faith, one Hope, one Baptisme, one Common Salvation, as Saint Jude calls it: How should we all bewaile the never-enough-lamented Divisions which still Continue and wofully increase in the midst of the most considerable Protestant Nation in the Christian World? How should all of us besiege Heaven with United Prayers, with Uncestant Importunities for the peace of Jerusalem? How should All whom the God of Peace hath entrusted with the care of his House, looking strait forward, with a single

single Eye, and Unbiaſſed aime, to the Glory of God, the Interſt of Religion, and Salvation of Souls, put forth their utmoſt and moſt Zealous Endeavours to cloſe up theſe dolefull Breaches which are amongst us? *Rulers*, by the Prophet, are called *Healers*, *Iſa.* 3. 7. and it is recorded for the honour of *Jeboſapha* King of *Judah* that he took care for the repairing of the breaches of the *Hoſe of God*, *2 Reg.* 12. 5. The Church of Chriſt in Heaven ſhall have no Diviſions in it, and he hath taught us to Pray, that *his will may be done on Earth as it is in Heaven*. Why ſhould we not with all Seriousneſs and Sincerity endeavour, as far as poſſibly may be, to Effect that, which we hope for in Heaven, which we Pray for on Earth? We read of Wiſe-hearted Men that they made ſeveral *Curtaines* with *Loops* and *Taches*, and ſo Coupled them to one another, that they became *one Tabernacle*, *Exod.* 36. The Lord thereby teaching us, that it is a work of ſpecial wiſedom from Above, ſo to procure Order and Unity in his Church, that the Interſt and Beauty thereof may be ſtrengthened and preſerved, that it may become *Beautiful as Tirrals*, ſomely as *Jeru-*

Cant. 6. 4.

*Salem, Terrible as an Army with Banners.* For certainly next to Truth of Doctrine, Purity of Worship, and Holiness of Life, there is nothing more necessary for promoting God's Honour, and Mens Salvation, for preventing all Atheistical prejudices against Religion, and departures to a common Adversarie, for strengthening the Interests of all both Governors and Governed in the Church, than the Peace and Unity thereof is. And so long as Ephraim is against Manasseh, and Manasseh against Ephraim, and both against Judah, we may justly fear that God's Anger is not yet turned away, but that his Hand is stretched out still, as the Prophet speaks, *Isai. 9. 21.*

The next Principle of Perfection is God's *Gracious Working in us*, fitting, preventing, assisting us, unto the Good Works here prayed for. This Aide of Divine Grace is Necessary, 1. to our Habitual Aptness, 2. to our Actual working, 3. to our Progress and Perseverance in any good. All our good Works are begun, continued and ended onely by God's Grace. Creatures which seek no higher Perfections than are to be found within the Sphere of their own Nature, may by

by the Guidance and force of Nature attain thereunto. But Man seeking a *Supernatural Happiness*, must be thereunto carried by the force of *Supernatural Grace*.

1. Then our *Habitual Fineness* is onely from Grace, *Our Sufficiency is of God*, 2 Cor. 3. 5. of our Selves we are utterly Indisposed unto Good. This Indisposition Saint *Augustin* hath reduced to Two Heads, *Ignorantia & Difficultas*. Ignorance in the Minde, the *Natural man* cannot know the things of the Spirit of God, 1 Cor. 2. 14. Difficulty, in the Will for want of Love, in the Heart for want of Sense and Softness, in all the other *Faculties* for want of Strength.

To the Removal of these Indispositions Grace is Necessary.

1. Grace onely enlighteneth the Eye, by the Spirit of Wisdom and Revelation, Ephes. 1. 17, 18. Christ onely giveth us an Understanding that we may know him that he is true, 1 Joh. 5. 20. we have received the Spirit which is of God, saith the Apostle, that we might know the things that are freely given to us of God, 1 Cor. 2. 12.

2. Grace onely Removeth Difficulty, First from the Will, by a sweet and effectual persuasion,

swasion enclining us to love God, by a secret and ineffable operation working in us, & *veras Revelationes & Bonas Voluntates*, as Saint *Austin* speaks.

2. Grace onely removeth *Difficulty* from the *Heart*, by Softening it with such an efficacy, according to the Judgment of that excellent Father, *Qua à Nullo Duro Corde respuitur*. I will give them, sayeth the Lord, *an Heart of Flesh*, Ezek. 36. 26.

3. Grace onely Removeth *Difficulty* from all other *Faculties* enabling them to do doe all things through the strength of Christ, Phil. 4. 13. Not I, sayeth the Apostle, but the Grace of God which was with me, 1 Cor. 15. 10. Thus Grace is Necessary, *ut Innotescat quod Latebat, ut suave Fiat quod non Delectabat*, to make that known which was hidden from us, to make that sweet which was Irksome to us, as the same Father Excellently speaks.

2. Grace is Necessary to put this Habitual Fitness into *Excercise*. It is God that worketh in us both to will and to doe of his good pleasure, Phil. 2. 13. It is God that Works all our Works in us and for us, *Isaiah* 26. 12. *Certum est Nos facere quum facimus, sed ille facit*

*facit ut faciamus*, as Saint *Austin* speaks. It is true we are the Workmen when we do work, but it is he by his Grace who enableth us to Work.

3. Grace is necessary to our *perseverance* in well-doing, as the presence of the Sun is Necessary to the Continuance of Light in the House, He is able to *Keep us from falling*, as Saint *Jude* speaks, *verse 24. Non Mihi sufficit*, sayeth Saint Hierom, *quòd semel Donavit, nisi semper Donaverit, Peto ut accipiam, & cum accepero Rursus Peto*: It is not enough for me that God giveth me Grace once, except he give it me alwayes, I begg that I may receive it, and when I have received it, I begg it still. We must thus by constancy in Faith and Prayer Attend upon all the means of Grace, because Every Stepp of our Sufficiency depends upon it.

We now proceed unto the *Arguments* used by the Apostle for enforcing the matter of this Prayer, Drawn from the Mercy of an *Everlasting Covenant*, From the *Blood of Christ* whereby that Mercy was purchased for us, From his *Resurrection* whereby it hath been ratified and secured unto us;



and Lastly from his *Pastoral Office*, whereby it is Administred and Dispensed for the Sanctification and Salvation of his Church.

1. Then our God of Peace was Pleased to enter into a *Covenant of Grace* with Man, when he had violated the former Covenant; The Lord might have left us in our Lapsed Estate, as he did the Fallen Angels, *Non Expectavit Angelos, sed precipitavit*, saith Saint Bernard. But he was more Mercifull to sinfull Man, who, since he fell not but by hearkning to the voyce of a *Tempter*, should not perish without having provided for him the *Blood* of a Redeemer.

2. This *Covenant* is Founded and Established in the *Blood of Christ*. Sanction is essential to Contracts, which among the Antients was done by Killing of a Sacrifice, of which Custom we finde mention *Jer.* 34. 18, and it was Imitated by the Gentiles, *Stabant, & Casâ firmabant fœdera porcâ*. That then which the Scripture calls the *Blood of the Covenant* was that whereby the Covenant was ratified, or had its Sanction, as we read in *Tacitus*, *Suetonius*, *Plutarch* and others, of Leagues sealed by Drinking of *Blood*; So *Servius* the Gramarian

Exod. 24. 8.  
Zach. 9. 11.  
Heb. 9. 20.



marian will have *Sanctio* to come à *Sanguine*, & *factus à feriendo*.

Now Christ by his *Blood* is the *Mediator* and *Surety* in this *Covenant*, as our Apostle telleth us, a *Mediator* to Reconcile, a *Surety* to Undertake, according to the several Articles whereby the Parties in *Covenant* stand Engaged each to other.

Heb. 7. 22.  
8. 6.

1. In behalf of *God* there is due unto him from *Man* *Satisfaction* to his Justice, and *Obedience* to his Law. Christ as our *Surety* hath in his own Person fully satisfied the Justice of *God*, and Rigor of the Law: and as our *Head* doth derive upon his Members the Grace of his holy Spirit, whereby they are enabled to perform such *Evangelical Obedience*, as the *Covenant of Grace* doth require, and accept.

2. In behalf of *Man* there is necessary *Remission* of Sinne, *Reconciliation* unto *God*, Re esteating in an Inheritance, *Grace* to make him Holy, *Glory* to make him Blessed. These things *God* in this *Covenant of Grace* doth promise to give unto us in Christ, who by the price of his *Blood* hath purchased them for us. Thus Christ as our *Surety* hath paid *our Debt* unto *God*, and as the

Heb. 8. 12.  
2 Cor. 5. 19.  
Heb. 9. 15.  
Zach. 12. 10.  
Rom. 2. 7.

Purchaser and Treasurer of his Father's Mercie, doth *procure* and *perform* God's Promises unto us.

3. This Covenant is an *Everlasting Covenant*, so called by the Prophet *Isaiah* 55. 3. as by Saint *John* an *Everlasting Gospel*, *Rev.* 14. 6. Though the manner of its Dispensation in several Ages of the Church hath been Divers, yet the Substance is one and the same for ever: *Varta Sacramenta, Fides eadem*, as Saint *Austin* speaks.

A Covenant founded in Everlasting Love, the Gifts whereof are *without Repentance*, *Rom.* 11. 29. A Covenant Ratified by the *Oath of God* to shew the *Immutability of his Counsell* therein, *Heb.* 6. 17. A Covenant of the *Sure Mercies of David*, *Isai.* 55. 3. of a *Kingdom which cannot be moved*, *Heb.* 12. 28.

Lastly a Covenant, the Benefits whereof are for ever, *Everlasting Salvation*, *Heb.* 5. 9. An *Eternal Weight of Glory*, *2 Cor.* 4. 17. An *Inheritance Incorruptible*, and that *Fadeth not away*, *1 Pet.* 1. 4.

Now if we consider Each of these Three Particulars, we shall finde them Weighty  
Argu-

*Arguments* unto that *Holiness* and *Perfection* on which the Apostle here prayeth for.

1. The whole substance of the *Covenant* is Frequently in the Scripture comprised and re-capitulated in these two words, *I will be their God, and they shall be my People.*

And if he be *Our God* we must be *Holy*; for it is written, *Ye shall be Holy, for I the Lord your God am Holy*, Levit. 19. 2.

And if we be *His People* we must be *Holy*, for he *Saves his People from their Sinnes*, Matth. 1. 21. He *purifies* unto Himself a *Peculiar People*, zealous of good works, Tit. 2. 14.

Yea *Our Holiness* is one Principal branch of those good things which in the *Covenant* of *Grace* are promised unto us. *I will put my Fear in their Hearts*, that they shall not depart from me, Jer. 32. 40. *I will give them an Heart of Flesh*, that they may walk in my Statutes, Ezek. 11. 19, 20. *I will put my Spirit within you*, and cause you to walk in my Statutes, and ye shall Keep my Judgments and do them, Ezek. 36. 27. The *Law* doth but Command, but the *Covenant* supplyeth *Grace* to do, in Sincerity, though not in Perfection, what the *Law* Requires;

Jer. 24. 7.  
30. 22.  
31. 33.  
32. 38.  
Ezek. 11. 20.  
36. 28.  
Hos. 2. 23.

*Lex imperat, Fides impetrat*, as Saint *Austin* speaks. The Law was given by *Moses*, But Grace to perform the Duties of the Moral Law, and Truth to accomplish the Prefigurations of the Ceremonial Law came by *Jesus Christ*, John 1. 17.

2. The *Blood* of Christ, whereby the Covenant of Grace is established, and the Sure Mercies of *David* purchased for us, is an invincible Argument unto Holiness of Life, For the *Blood* of *Jesus Christ* cleanseth us from all Sinne, 1 John 1. 7. The *Blood* of *Christ* purgeth our Conscience from Dead Works to serve the Living God, *Hebr.* 9. 14. By the *Blood* of *Christ* we were redeemed from our vain Conversation, 1 Pet. 1. 18, 19.

In Christ crucified Faith sees his Infinite Love in Giving Himself for us, and this Love of Christ constraineth us to Live unto him who died for us, 2 Cor. 5. 14, 15.

In Christ crucified Faith sees the Justice of God against Sinne, who spared not his own Sonne, but delivered him up for us all. and this works in the Heart an Hatred against Sinne, and an endeavour to avenge the  
the

the Blood of Christ upon it. And it works a *Fear* of Sinne, for if Sinne brought a curse upon the *Sacrifice*, it will much more bring it upon the *Sinner*, if the Sacrifice be despised. Where Sinne is found it will be punished. Sinne *forsaken* and repented of hath been found on the *Sacrifice*, and hath there been punished : Sinne *unforsaken* and unrepented of remains yet upon the *Sinner*, and so long he himself is under the Curse which is Due unto it. For Christ did not Dye to *Protect* us in our Sinnes, but to *Deliver* us from them; He dyed to save the Sinner, but withall to destroy the Sinne. He therefore who resolves to Hold fast his Sinne, doth *Interpretativè* resolve to let go Salvation.

Again the Apostle teacheth us thus to Argue, We are *not our own*, for we are *Bought with a Price*, Therefore we must Glorifie God in our Bodie and in our Spirit which are Gods, 1 Cor. 6. 19, 20. For *Quod emitur transit in potestatem Ementis*. In the Imperial Law a Person redeemed became the Servant of him that Redeemed him, *per Modum Pignoris*, till he could pay back his Ransom. Certainly Christ did  
not

1 Cor. 7. 23.

not purchase us with so Precious a Price as his Own Blood, that we should continue the Servants of Satan and Sinne still, which he came to Destroy. Ye are Bought with a price, sayeth the Apostle, *be ye not the Servants of Men*, Much less of Sinne: for to this End Christ both Dyed and Rose, and Revived, that he might be Lord both of the Dead and Living, Rom. 14. 9.

Rom. 6. 6.

The Apostle maketh mention of the Fellowship of Christ's Sufferings, and our being made conformable to his Death, Phil. 3. 10. wherein our Old Man is Crucified with him, that the Bodie of Sinne might be destroyed, that henceforth We should not serve Sinne, as the same Apostle speaks. For that is to be done to Sinne in us, which was done to Christ when he was made Sinne for us.

The Death of Christ was a Violent Death, Christ having no Sinne in himself could not have dyed otherwise than as a Sacrifice: So Sinne in us would never dye of it self, *Omnis Peccator Peccat in Suo Aeterno*. It must therefore be Judged, condemned, and destroyed, as the Apostle speaks, Rom. 6. 6. Rom. 8. 3.

Again,



Again, the Death of the Crois was *Servile Supplicium*, as Historians Usually call it; whercunto the Apostle seemeth to allude, when he sayeth that Christ took upon him the form of a *Servant*, and became *Obedient* unto Death, Even the Death of the Crois, *Phil. 2. 7, 8.* Thus should we treat Sinne as a Base, Vile, and Servile thing, not suffering it to reign or have *Dominion* over us, as the Apostle speaks, *Rom 6. 12. 14.*

Again, the Death of the Crois was *In fame Supplicium*, Christ endured the Crois and *despised the shame*, saith our Apostle, *Heb. 12. 2.* So Sinne should be put to shame by us. A Sinner in his Baptisme and Repentance doth, as *Gregory Nazianzen* Elegantly Expresseth it, *μαρτυροῦμεν τὴν αἰσχύνην*, v. put Sinne to open shame, What Fruit had Ye in those Things whereof you are now ashamed, sayeth the Apostle, *Romans 6. 21.*

Lastly, the Death of the Crois is frequently called in Historians *Summum Supplicium* a Cruel and a Cursed Death. We should shew no Mercy to Sinne. Christ would not Drink the Vinegar and Gall, which



some Learned Men (as I Remember) think was a Cup of Astonishment to Dull his Senses against the Pain of Death, Thereby teaching us, if so, to refuse any Anodynes or Stupratives which might take away the sense of sinne from us. Thus the Blood of Christ is to *cure* Sinne, and not onely to *Cover it*. One of the surest Comforts of the pardon of Sinne is its dying in us, for the Life of a Christian should be a shewing forth of the Death of Christ.

3. The *Everlastingness* of the Covenant of Grace is an Impregnable Argument unto *Holiness* of Life. There is no Real fruit in Sin, the Promises thereof are all false and deceitfull. *Gehazi* promised himself Gain, but got a Leprosie. *Balaam* pursued Honour, but met with a Sword. *Achan* found a Wedge of Gold, but it cleaved asunder his Soul from his Body. The onely fruits of Sinne are, *Shame* if we repent, and *Death* if we do not repent, *Rom. 6. 21.*

But whatever Fruit we can promise ourselves from Sinne, it is all but *vanishing* and Transitory, The pleasures of Sinne are *but for a Season*, *Heb. 11. 25.* the *World passeth away*, and the *Lusts thereof*, *1 John 2. 17.*  
Our

Our Sinne will Leave us nothing to keep Company with for ever, but a polluted Soul, and a Guilty Conscience. Now what a Folly is it for Men that are themselves *Immortal*, who must have a *Being* as long as there is *power* in God to preserve it, as long as there is *Truth* in God to make good the *promises* of Eternal Life to them that Serve him, and the *threatnings* of Eternal Death to them that Despise him, nor to provide an Happiness of equal duration with themselves? to prefer the false and dying Comforts of the World, before the Pleasures which are at God's Right-hand for evermore? O let us learn by a sincere and serious *Holiness* of Life, to secure unto our selves the Mercies of an *Everlasting Covenant*. O let us Remember what a God we have to do withall, and Dread to provoke him, because his wrath is Eternal, *Who amongst us can dwell with Everlasting Burnings?* and resolve to serve him with Reverence and Godly fear, Because he will render unto them, *who by patient continuance in well-doing, seek for Glory, and Honour, and Immortality, Eternal Life*, Rom. 2. 7.

And let the perpetuity of his *Covenant*

teach us constancy in our *Obedience*. If he repent not of his *Mercy*, neither should we repent of our *Duty*; if he *save* us to the *uttermost*, we should *serve* him to the *uttermost*. There will be an End of our Labour and Pain in serving of him, there will be no End of his Love and Grace in saving us. No comparison between a few Tears of Godly Sorrow, and a whole River of Endless Pleasures; between our weak and momentary Duties, and a farr more exceeding and Eternal weight of Glory.

There are but Two Arguments more, which being both Peculiar to the Day, and the Solemnity thereof, I shall very briefly conclude with.

Act. 2. 24. 32.

3. 15. 26.

4. 10.

5. 30.

13. 30. 33.

Rom. 6. 4.

The former is drawn from Christ's *Resurrection*, *Who brought again from the Dead the Lord Jesus*. But why is Christ said here, as often elsewhere, to be *raised by God the Father*, when we finde it done *by his own power*, Destroy this Temple, and in Three dayes *I will raise it up*, John 2. 19. I have power to Lay down my Life, and *I have power to take it up again*, John 10. 18. I answer two things. First the *Spirit* whereby Christ was *Quickned*, as Saint Peter Expresseth it, 1 Pet. 3. 18. was  
the

the Spirit of the Father, and of the Sonne  
 and to the Action Common to Both. Se-  
 condly, Herby the Father, to whose Ju-  
 stice the Debt was due, by letting Christ out  
 of Prison, Acknowledged a Satisfaction of  
 Judgment. Christ dyed as a reputed Trans-  
 gressor, *He was Numbred with the Trans-*  
*gressors*, *Isai. 53. 12.* But he Rose a Justified  
 Person, and declared the Sonne of God with  
 power, *Rom. 1. 4.* for owning whereof be-  
 fore, as for Blasphemie, they Accused and  
 Condemned him, *John 10. 33, 36. John 19.*  
*7.* Now this Doctrine of the Resurrection is  
 likewise a Notable Argument to enforce the  
 Duty here prayed for. We finde delive-  
 rance out of Captivity Largely described by  
 a Resurrection, *Ezek. 37. 1, 13.* and Even  
 this figurative Resurrection is used as a special  
 Argument to enforce the Duties of the  
 whole Decalogue. I am the Lord thy God  
 which brought thee out of the Land of Egypt,  
 out of the House of Bondage, Thou shalt have  
 no other Gods before me, &c. In like man-  
 ner, the Resurrection of Christ being a deli-  
 verance from a greater Captivity, is an  
 excellent Argument unto Holiness of Life;  
 for God, having raised up his Sonne Jesus, sent

1 Tim. 3. 16.

him to bless us, in turning us away from our Iniquity, Act. 3. 26. That like as Christ was raised from the Dead by the Glory of the Father, so we also should walk in Newness of Life, Rom. 6. 4. The Life of Christ is diffusive and Communicative, *Because I Live, Ye shall Live also*, John 14. 19. Christ rose to declare his Victory over all our Enemies, the greatest whereof is Sinne, in the Subduing whereof and Quickning us unto New Obedience, the self-same Power is Exerted upon the Hearts of Sinners, which was wrought in Christ when he was Raised from the Dead, as the Apostle insinuateth, Eph. 1. 19, 20. Eph. 2. 1, 5. Col. 2. 12.

The Resurrection of Christ is a Ground of Holiness, *Per modum cause Efficientis & Exemplaris.*

1. By way of Efficiency, called the *Power of his Resurrection*, Phil. 3. 10. whereby we are risen with him, as the Apostle speaks, Col. 3. 1. He from *his Grave*, and We from *our Sinne*; For He being the *Head*, and We the *Members*, we have a Communion with him in the good things of the Head. Being a Risen and a *Living Head*, he will not have a *Dead Body*. God is not the God, nor Christ

Christ the Head, of the Dead, but of the Living. Math. 22. 32.

2. By way of *Pattern*, His Resurrection is an Exemplar of our Sanctification. 1. He Rose to *Life*, not as a Ghost or *Spectrum*, but as a Victor, to teach us not to content our selves with Dead shews of Holiness, but to live the Life of God. 2. He Rose to an *Heavenly Life*, to ascend unto his Father, Teaching us to have our *Conversion in Heaven*, and our *Affections set upon things above* where Christ is. 3. He Rose to an *abiding Life*, to dye no more, now no more to return to corruption, *Rom. 6. 9. Acts 13. 34.* So should we unto such a Repentance as is not again to be repented of, *2 Cor. 7. 10.* 4. He Rose to Life *speedily*, very Early in the Morning, *Luke 24. 1.* Teaching us, as the Psalmist speaks, to make haste, and not delay to Keep God's Commandments; *Psal. 119. 60.* Rise as Early as we will he is up to save us, before we are to serve him. 5. He Rose to a *victorious Life*, He came not forth bound as *Lazarus*, but he left the Grave-cloaths behind him, *John 20. 6, 7.* So should we rise from Sinnes never to be bound or intangled in it more.

John 20. 17.

Phil. 3. 20.

Col. 3. 1, 2.



A Sealed-stone, a Watch of Souldiers could not hinder his Resurrection; no Fears or Prejudices should dismay us, or Keep us in the Grave of Sinne, when Christ calls us out. In our Spiritual Resurrection, there are Ever, More with us, than against us. We should Keep these Evidences of our Communion with Christ in his Resurrection clear and unquestionable; for we must rise with him unto *Holiness*, before we can rise with him unto *Glory*. No Man can rationally hope to be like unto Christ in Blessedness hereafter who doth not purifie himself, that he may be like unto him in *Holiness* here; No Man can sincerely desire *consummate* Holiness, who is an Enemy to *inchoate* Holiness.

The Last *Argument* is drawn from Christ's *Pastoral Office*, The *Great Shepheard of the Sheep*, of whom the Angell foretold that he should be *Great*, Luke 1. 32. A *Great King*, A *Great Prophet*, A *Great High-Priest*, The *Chief Shepheard*, *Great in Power*, and this Power Acted by *Great Love*, and both Quickned by *Great Interest*: For he is Lord of the Houle, the Sheep are His Own. All which Power, Love and Interest he

Matth. 5. 35.  
 Luke 7. 16.  
 Heb. 4. 14.  
 1 Pet. 5. 5.

Heb. 3. 6.  
 Joh. 21. 16, 17.  
 10. 14, 27.



he will put forth to Save to the uttermost those that come unto God by him, for Every Office of his is by him powerfully administred, to the Sanctification and Salvation of his People.

1. As a *Shepherd* He Rules and Governs his People with a *Scepter of Righteousness*, bringing into *Captivity their Thoughts unto his Obedience*, causing them with all Chearfulness to submit unto his Sovereignty, and to choose much rather to be ordered by his Will, than to be left unto their Own.

Heb. 1. 8.  
2 Cor. 10. 5.

2. As a *Shepherd* He Leads them by his Heavenly *Doctrine* and most Gracious *Example* into the ways of Truth and Holiness; Causing them *to walk as he walked, to follow his Steps*; and as the Angel of God's presence, treading forth their way unto the Heavenly *Canaan* for them.

1 John 2. 6.  
1 Pet. 2. 21.  
John 10. 4. 27.  
Exod. 23. 20.

3. As a *Shepherd* he Heals all their Sicknesses, whereof Sinne is the chief: This is his name *the Lord that Healeth us*, Exod. 15. 26. For this End he was wounded, that by his *Stripes* We might be *Healed*, He a true *Bethesda*, whose waters are for Healing, A *Tree of Life*, whose *Leaves* are for Healing, A *Sun*

Psal. 103. 3.  
147. 3.

Isai. 61. 1.  
Isai. 53. 3.  
John 5. 2.  
Zach. 13. 1.  
Rev. 22. 2.

Mal. 4. 2.

Mark 5. 40,

41, 42.

Luke 7. 14, 15.

Joh 11. 43, 44.

Ezek. 37. 4, 10.

of *Righteousness*, whose *Wings* are for *Healing*. No *Sickness*, no *Death*, is too hard for him, He hath raised *Dead Men* from the *Bed*, from the *Biere*, from the *Grave*, from *Dry Bones*; No *Man's* Doubts or Fears, No *Man's* Sinnes or Temptations should Keep him from coming with a *Lively Faith*, with *Godly Sorrow*, with unfeigned *Repentance* unto *Christ* for *Mercy*; of all *Sinners* they who feel most need of him; are most welcome to him, and whosoever so come, he will in no wise cast them out; *John* 6. 37.

Psal. 23. 1, 5.

Lastly, as a *Shepherd* he feedeth his *People* not onely with his *Holy Word*, but with his own most precious *Body and Blood*. In the *Law*, the *Pasover*, after it had been *Sacrificed* unto *God*, was to be *Eaten* in a *Feast* by them that offered it, *Dent.* 16. 2, 5, 6, 7. Conformably whereunto, *Christ* having been *Sacrificed* for us, is in his *Last Supper*, as a *Perpetual Feast*, fedd on by us. And as no *Man* might *Eate* of the *Legal Sacrifice* in his *Legal Uncleaness*, No more can we be welcome unto the *Lords Table*, if we come thither in *Impenitency* and *Spiritual defilement*. *Christ our Pasover is Sacrificed*  
for

Levit. 7. 20.

Num. 9. 6.

for us, therefore we must Keep the Feast, not with the Leaven of Malice and Wickedness, but with the *Unleavened Bread of Sincerity and Truth*, 1 Cor. 5. 8. We come unto the *Lords Table* for Fellowship with Christ in his Sufferings, that being made *conformable* unto his Death, we also may be *Dead unto Sinne*, as the Apostle speaks. We come thither to Exercise that Faith in Christ crucified, which the Scripture assureth us doth *purifie the heart*, and *work by Love*. We come, as to receive the Seals of the Sure Mercies of *David* unto us; So to renew our Covenant of Obedience and Service unto him, to Dedicate and Offer up our Selves as *Living Sacrifices holy and acceptable unto God*. Lastly, We come to the *Lords Table* to profess our unfeigned *Love and Thankfulness* unto Christ for the unspeakable Benefits of his Passion; and *this is Love*, sayeth the Apostle, *that we keep his Commandments*; this is *Thankfulness*, that we order our Conversation aright, as becometh the Gospel of Christ, *adorning the Doctrine of God our Saviour with Lives* suitable to the strict and severe Precepts of his Word, For herein, saith Christ, *is my Father Glorified in that you bring forth much*

Phil. 3. 10.  
Rom. 6. 11.

Acts 15. 9.  
Gal. 5. 6.

Rom. 12. 1.

1 John 5. 3.

Psal. 50. 23.  
Phil. 1. 27.  
Tit. 2. 10, 14.

John 15. 8.

*much Fruit. That We may in this manner  
bring Glory unto God, and testifie our Fel-  
lowship with Christ in his Sufferings, That  
we may thus evidence the Sincerity of our  
Love and Thankfulness unto him for the  
unspeakable Benefits of his Death and Pas-  
sion, The God of Peace who brought again from  
the Dead the Lord Jesus, the Great Shepherd of  
the Sheep, through the Blood of the Everlasting  
Covenant, make us perfect in every Good Work  
to do his Will, working in us that which is  
well-pleasing in his sight, through Jesus Christ.  
To whom be Glory for Ever and Ever. Amen.*

*Y* Government of Obedience and Service unto  
him, to be able to stand up for his Service  
as being satisfied by and with his blood and  
Gift of Life. We come to the Lords Table

to profess our unfeigned Love and Thankful-  
ness unto Christ for the unspeakable Benefits  
of his Passion, and his blood, by which the  
Apostle, **EPI**

is Thankfulness, that we order our Conver-  
sation aright, as becoming the Gift of Christ,  
adorning the Doctrine of God in Sincerity with  
Lives conformable to the Gift and Love Pre-  
cepts of his Word. For herein, faith Christ  
is my Father glorified in that you bring forth  
much

